TABLE 3

FODDER DISTRIBUTED IN MATRUH SECTOR, 1963

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	No. of Sheep	Kg. of Barley	Kg. of Cottonseed Cakes
al-Qasr	9,958	85,392	56,928
Total Distribution	144,804	1,303,236	868,824

the cooperative societies.

243 Barley is the important staple in al-Qasr: it is used for bread and fodder. About one-half of the Bedouins plant barley on a small scale. The wealthy individuals who own large flocks of sheep plant up to 100 acres of barley. Barley is planted in October and harvested at the end of April. Two methods of cultivation are used: plowing and seeding takes place either before the rains, i.e., the 'afiir system, or, after the rains, i.e., the haraati system. After harvesting, [251] the grain is threshed and stored in two-meter deep pits (matmuura). Grain stored in this fashion can be preserved for three years.

•244 The main vegetables raised in al-Qasr are onions, radishes, peppers, and mint. Mint is the only dependable cash crop of those mentioned. It is used by the Bedouins [263] in tea, and tea drinking is a ceremony which takes place at [272] all times of the day in the desert.

244 all times of the day in the desert. The Bedouins had most of these crops before the government came to al-Qasr. Since [177] 1960, however, the Bedouins have been planting new crops such as okra, squash, cucumber, tomato, spinach and melon. All of these are plants adopted from the Nile Valley. Vegetables 244 312 are grown by means of irrigation or dry-farming. Where there is no well water, an individual will cultivate without irrigation. In this case, crops are planted in the spring after the rains. This method is called ba'ali. Irrigation makes it possible for a man to obtain four crops during the year, but usually, the Bedouin is more concerned with security than with profit. Therefore, most Bedouins try for one good crop 244 and allow a portion of the land to remain fallow. Land which has been planted all year around needs at least one year's rest before it can be replanted. The vegetable harvest usually takes place in July or August.

241 The government has attempted to introduce other crops 177 into al-Qasr which have failed. Failure is related to two 312 main problems in al-Qasr: salination arising from the short supply of fresh water, and the Bedouin's misunderstanding of the techniques of successful irrigation farming. Figs have 245 not been successful in al-Qasr due to the nature of the soil 177 itself. The almond tree has succumbed to the climate of al- [132] Qasr. This tree blooms in April during the khamsin season, fifty days of hot, dry winds blowing in from the Sahara. The

156 the 'umda, Hajj 'Ali seems to imply that he himself is capable
159 of understanding and leading the Bedouins during this period.
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178 Hajj 'Ali has formulated some positive and constructive
177 ideas relating to the period of transition which now faces
829 al-Qasr, and they are related to his analysis of the pressing needs of the day.

> The Bedouins need many things: they need factories as there are in the Nile Valley. For the desert, here in particular, we need olive presses. This will raise the profits of the farmer . . . We need
> • [244] a factory for canning tomatoes, for the whole desert
> [489] plants them and the transportation is such that we cannot get them to the market . . . The biggest change in the desert results from the presence of 12,000 government workers; there were only 20 or
> [871] 30 before the World War. There were no schools, now there a few. You cannot find a six year-old boy who does not go to school; about thirty per cent of the girls in al-Qasr go to school also . . . Another cause of change is due to the fact that everyone now watches his neighbor, he sees what he
> [207] does and he imitates him. Today, I listen to the radio and tomorrow my neighbor buys one. Evolution (tatawwar) is taking place, and the people here are
> [212] realistic about it. For instance, I do not know reading and writing, and sometimes I must dictate a letter to my son . . . My son knows better than I, and I know better than my father did, who lived in al-Qasr for thirty five years without knowing anything about the streets of Marsa Matruh.

156 Hajj 'Ali is both subjective and objective about
159 change, as we can note from the comment about the radio.
554 In a non-doctrinaire fashion, Hajj 'Ali stresses the great
178 value of education while being aware of his own deficiencies
177 in this area. However, as a counterbalance, he seems to